

# THE ARMOURY

A MAGAZINE OF WEAPONS

FOR  
CHRISTIAN

PUT ON  
THE WHOLE  
ARMOUR OF  
GOD THAT  
YE MAY BE

ABLE TO  
STAND  
AGAINST  
THE WILKS OF  
THE DEVIL  
EPH. VI. H.

WARFARE

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## For Sunday Reading.

### MONTHLY, 6d.

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CASSELL, PETTER, AND GALPIN, LONDON; AND ALL BOOKSELLERS.

# THE ARMOURY.

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## The Protestant Educational Institute.

### DISTRIBUTION OF PRIZES TO METROPOLITAN CLASSES.

THE Annual Meeting of this Institute was held in the Great Hall, Cannon Street Hotel, London, on Thursday evening, the 17th May, 1877, at 7.30. There was a large attendance. The chair was taken by John D. Allcroft, Esq. On the platform were, among others, Mr. Sheriff East, Rev. Prof. Birks (Cambridge), Rev. W. Handcock, Dr. Mackie, Rev. Dr. Maguire, Dr. Ogle (Derby), Rev. J. Richardson, Dr. Soutter, Rev. S. A. Walker (Bristol), Rev. Dr. V. M. White, Rev. W. Windle, the Rev. Dr. Badenoch, the Secretary.

THE CHAIRMAN said : My first duty is to call upon the Rev. Mr. Handcock to open the meeting with prayer.

THE REV. MR. HANDCOCK having offered up an appropriate prayer, THE CHAIRMAN said : Ladies and gentlemen, I have great pleasure in occupying the post of Chairman here to night, and although there are many more fitted than myself to occupy so responsible a position, and who, moving in a different sphere than myself, could have occupied your time more advantageously in promoting the study of God's holy word, yet I will do my best to extract from that word those blessed privileges which we call 'Protestant,' and which have so blessed this country. But though I may not perform the duties which I have undertaken so much to your profit as others might have done, yet I know that I come before you with a love of Protestant principles in my own heart ; and it is with this knowledge, and in that spirit, that I come before you to take part in these proceedings. I think it is possible for people to learn all that they can from others without falling foul of the people around them, and that we may meet them in fair argument without making them enemies ; for remember that ye may live in brotherly love to all men, and in charity to all men. As I understand it, this Institution, which has been established for ten years, has, like all institutions which are new and good, met with prejudices and opposition, but, like all good institutions, it has triumphed over prejudice and broken down opposition. The work which the Institution has done during the last ten years has had the effect of wearing away prejudice, and is now not only welcomed in London and its vicinity, but in towns in various parts of the United Kingdom. We come here to-night to welcome the work which has been done in London, and London being an important place, it is only right that prominence should be given to the work done in it. The attendances on the lectures in the City

amount to 500 ; there have been 63 competitors, and amongst them we have to distribute 24 prizes, of which there is 31*l.* in money, besides a large number of prizes in books. In Hammersmith, I have much pleasure in informing you, there is a class of 300, and the members of that class attend here to-night to receive their prizes. The number of competitors connected with this class was 23, to whom there will be 8 prizes, of which 10*l.* will be distributed in money, and the remainder in books. I am not going over the marks given to each candidate, but I may say that I was interested to find out the exact way in which the competition has been carried on. I understand it, you all sit here to-night without knowing who is to have a prize ; that is a great recommendation to me, and I think that this is a mode of procedure which will commend itself to you. The total amount of prizes distributed during the year amounts to 200*l.*, and although that sum is not a large one, yet it must be remembered that this is but a very young Institution. 200*l.* a-year in prizes may be but a small amount, but we must hope that in the course of a very few years it will become very much larger. When we take into account the operations and influence of the Institution in all parts of the kingdom, we must consider that throughout the country there are every year at least 4000 persons who attend our lectures, and 'go in' for the classes. I have just received a letter from a gentleman, a friend of the Institution, who says that we should say to those who belong to the Roman Catholic communion that we are Catholics, and to those who go to church or to chapel, that we also belong to them. I do not think that the title of Catholic is here used in an invidious sense. We may, like the Apostle, be 'all things to all men'—when this Institution goes into a large town like Nottingham, where Congregationalism is dominant, and our prizes are open to Congregationalists ; then go to Taunton, where Wesleyanism is in the ascendant, and we open our prizes to them ; and in other towns in the country where other sects are in the majority, we throw open our lectures. We desire to be national, and embrace all sections of the Christian Church. Whatever the sect, our endeavour is to spread Protestant truth amongst them. Such an Institution as this concerns not a town, or a district, or a sect, but it concerns the whole country ; and such an Institution as this ought to do good, regardless of all minor considerations. As in heaven, we should put no questions to those whom we seek to benefit, whether they belong to church or to a chapel, the great question for each one of us to consider for himself is, whether we are earnestly studying Christian truth, and carrying out Christian ethics in our daily lives ; and if you carry out what you learn, you will make better neighbours and better citizens. In London you are apt to think that you take the lead in all things ; and I know, after an experience of thirty years in London, that there is an amount of sharpening of the wit and intelligence to be got in London—sharpening which as a matter of fact cannot be obtained elsewhere. That this is so, we meet with evidences almost every day. For convenience sake, I will take an illustration from the great Educational Institute with which I am well acquainted—Christ Hospital, London. For convenience sake,

we take the examination of the town and country children on different days, and by this means we avoid confusion. A short time ago we had an admission on the first day of 28 town children, and of that number only 2 failed to pass; the next day there were 36 country children, and of these 7 failed. So you will now see my point, namely, that we in London have some slight advantage—that there is in London a sharpening influence at work which we do not find in the country; and you will therefore not be surprised to hear that in London, which is essentially a commercial city, the competitors for prizes, in connexion with the Protestant Education Institute have eclipsed those of Oxford, which is essentially a city of learning. That a city devoted to business should eclipse a city devoted to learning may appear somewhat curious, but nevertheless it is so. The next point to which I would refer is the tendency of the weaker sex to fall victims to the insidious snares of Romanism and Ritualism. Unfortunately it is the fact, that the first to fall victims to these erroneous systems are the ladies—they are warm-hearted, generous, and impulsive; and I think that this Association has done well in going to such places as Brighton, Clifton, Bath, Cheltenham, and towns where large ladies' schools abound, and imparting that best of all knowledge—a knowledge of the word of God—and so enabling warm-hearted ladies to escape the toils set for them. It is satisfactory to me to remark that where this Institution has established classes and lectures, the clergy and the ministers of those towns take up the subjects in their pulpit ministrations which we have laid for examination, and thus, by their preaching on those subjects, afford the members of their congregations information on these important subjects, so that the old saying holds good, that the man, or the association who sets about to do good, does not know where that good may end. Another point worthy of remark is, that the great bulk of those who belong to these classes belong to the middle and teaching classes of the country, and they do their work in a manner which is very creditable to them indeed. The *vivâ voce* examinations have been found to have been very successful; the good results which flow from them are constantly appearing, and from various signs and indications we are able to determine pretty clearly what is going on in the various strata of society. We are doing what we can to impress on all the necessity that this knowledge which we disseminate should permeate all minds, and those who aid us are not only improved by the knowledge which they themselves acquire, but their actions have a reflex action—they benefit themselves, and do good to the country at large. I should say, in passing, that we find, contrary perhaps to the expectation of some, that perversions to the Roman Catholic religion happen more frequently amongst the higher than the lower classes of society. If we came to a question of heads or votes, we thoroughly believe that we should carry with us the overwhelming opinion of the country against Romanism and Ritualism; but at the same time we must not close our eyes to the advances which the Romanists and the Ritualists are making in the country. I have a map of the country, in which you find, by means of dots, crosses, and other signs,

the number of Roman Catholic churches which are now in existence in the country, and the number is surprising. If we had had a like map made fifty years ago, so that we could now compare it with the map of the present day, it would open our eyes to see the steady progress which the Roman Catholics have made in this country. It was only to-day that I saw an instance of the zeal of Roman Catholics, and it behoves us to watch them closely, and not sit still with our arms folded and our mouths shut, for if we do, then the tide will rise higher and higher, until we are overflowed. I would ask the friends of church and chapel to be united by a bond of union, and resist to the death, whether Romanism or Ritualism, and to fight against it—not by the arm of the flesh, but by the arm taken from God's word—and in God's holy word be sure that you will find weapons with which you can answer any argument. Let us be active in resisting assault, and encroachment; let us take lessons from the people of other countries, otherwise we may find, when it is too late, that we are in the position of unhappy Spain, in which unhappy country a man dare not preach the Gospel. Let us, then, be up and doing, and let us resist in time. Some present there are who, like myself, can remember when the 'Oxford Movement' began, and if a firm foot had been put down at the first instance, there would never have been all this Ritualism. I therefore say, Begin in time! Hand down to your children Protestant feelings, liberty of speech, of thought, and of worship! I say we must uphold this Institution as a duty which we owe ourselves; and in upholding this Institution we maintain and enlarge a study of God's holy word, and if we do that, we shall be doing a duty; we shall be doing that which will maintain the high position of our country amongst nations, for all honour is to be acquired by that nation which rules her conduct by God's open Bible. If we to-day are in the enjoyment of religious liberty and truth, let us pray most earnestly to maintain it, and transmit it to posterity in all the fulness with which we enjoy it.

Dr. BIRKS said he felt that there were very few subjects embraced by the many meetings that were held at different times more important than that which the meeting they were then holding had in view. Everyone would feel that it was foremost among the many questions which were now occupying the Church of Christ. Many said that Protestantism was a negative thing, and that there was nothing fixed or certain about it. He, however, looked upon it as being the concentrated essence of Christianity, the essential portion of those things which the Church most desired to hold. If they looked at it by the light of Scripture, there were two or three great principles which it involved, and which this Society meant to impress upon the hearts of the young people of this country by a system of careful lectures and examinations. The first principle was that support for their faith which should be found in the Word of God. In the present day they were opposed by 'Science, falsely so called.' Faith in the Holy Scriptures was the groundwork of our religion. The great principle of Protestantism was to have the authority of the Word of God for what they believed, and thus to get the message from God Himself. If they studied the word prayerfully,



they would know what it meant; and those who might not be able to exhaust the sense of it, might find out the truth it contained on the great things they desired to look into. Without relying on the testimony of man, they might come to a full conviction of what was the truth of God which was sent for the guidance and salvation of their souls. That was the first principle; the second was, distrust of human authority, and the authority of mere numbers. A great many people in the present day would instruct us not to depend on our own judgment at all, but on the opinion of the majority. Now this would resolve itself into a question of voting power, and in the whole history of the world the general rule had been, that the minority received the truth, and the majority rejected it. This was an important thing in Protestantism: it was a witness for truth against error, and we had the authority of Scripture for saying that in the mouth of two or three witnesses should God's Word be established. The idea was that of a small number holding the truth, bearing witness to it, and confidently retaining it, although they knew the majority was on the other side. The Apostle said, 'We know that we are of God, and the whole world lieth in wickedness.' This was the principle they should lay to heart. Every one of them, if they would study the Word, would find the truth for themselves. Even though many rejected it, they were not to hold it the less firmly, but to hold it as witnesses for God, in opposition to the errors found on every side. These were two of the main principles connected with the question of the Protestant faith. Then there was a third, resistance and opposition to every form of religious will-worship and idolatry. If they looked through the Old Testament, they would find that the Jews were continually falling into idolatrous practices, and their prophets as constantly protesting against it. He might say, Protestant was a Latin word. In the Vulgate version it occurred, where it spoke of God sending His prophets and messengers of His people to bear witness, protesting against sin and idolatry. This was another feature of the Protestant faith—a bearing witness against all forms of idolatrous worship, maintaining the principles of our Lord Himself in the time of His temptation, when He answered the argument of Satan, by saying, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Before sitting down, he would wish to leave upon the minds of the meeting another thought connected with this subject, that in Protestant testimony there was a setting up of the Epistles of St. Paul against the corruptions of the Church of Rome. They were only in their germ when St. Paul wrote, but they had now reached their full development in the practices of that Church, and kindred forms of error. There was the sin of idleness in that Church, the neglecting by men of their principal business, and thinking that by that means they were serving God. What was this but the germ of the monastic system, and the beginning of the Franciscan and other orders? There was another evil set before us, that of self-righteousness, and putting the ordinances of the law in place of the grace of the Gospel. There was also another, which was curiously closely connected with this evil—a spirit of bondage, instead of the freedom and liberty of the Gospel, the result of a heart reconciled to God, and

therefore at peace with itself. The Apostle said, 'Stand fast in the liberty wherewith Christ hath made us free : and be not entangled again with the yoke of bondage.' There we had described the germ of the Church of Rome, which was a religion of bondage, subjecting the heart, and mind, and conscience, to the beck and will of a presiding priest. All the practices of the Church of Rome were pointed to by St. Paul—the preaching in an unknown tongue, idolatry, and spiritual pride ; and he would warn the meeting against these forms of error, and exhort them to hold fast by Protestant truth.

Dr. VERNON WHITE thanked the chairman for his excellent address, and Dr. Birks for his eloquent speech. The chairman had fully stated the principles of the Association and had properly urged upon the meeting the duty of not encouraging unkindness and hostility to the persons of Roman Catholics. He (Dr. White) most cordially endorsed that sentiment, and this Institution was established for the purpose of showing that this principle lay at the foundation of Christianity. Some people would say, 'Cannot you let these people alone? Do your own work, and leave them to do theirs. They are sincere : they hold the essentials of Christianity, the Trinity in Unity of God, and so forth. There is work enough and room enough for us all. Just exercise a little charity, and leave them alone.' Now there were two things of which men were marvellously generous in this world : their own advice and other people's money. If gratuitous advice was worth anything, he would now be one of the wealthiest men in the city of London. But there was another thing which they were marvellously generous with, and that was God's eternal truth. Now he contended that he was a steward of that truth, and that he held it as a talent ; and as he must answer for it to his God in judgment, he must occupy and improve it. Therefore he could not leave this matter alone. If it was said these people are sincere, he would answer that so had been every relentless persecutor of the Church of God. If it was said they held the essential truths of religion, he would answer that they denied the essential truths of religion. If there was work enough and room enough for us all, how far was that principle to be carried? Would they apply that to Satan, of whom it had been said the Romish system was his masterpiece? If the work was right, there was work enough and room enough for us all ; but not for evil, whether that evil be more or less extensive. He was not going to take his hearers through all the doctrines and principles of the Romish system, but would allude to some in order to show why they could not join that system. There was the doctrine of papal infallibility, which was not formulated till 1870. It was new, and men must receive it without question or doubt, on pain of eternal condemnation. This doctrine subverted the Scriptures of God, blasphemed the infinite perfections of the Deity, and crushed every vestige of human liberty. There was no tittle of foundation for it to be found in Scripture. By it man was elevated into the place of God, and they all knew the consequences of that. Satan would be a god : he was driven from heaven. Adam would be a god : he was driven from Paradise. And the Pope had made himself another god upon the earth, assuming his rights



and privileges and prerogatives ; and he (Dr. White) believed it to be the last drop in the cup of the iniquity of that system which would lead to its utter and entire overthrow. The very essence of the papal system was to leave no liberty whatever for mankind. Why were the Israelites justified in spoiling the Egyptians ? Because God commanded them to do it. Why was Abraham justified in proceeding to offer up his son Isaac, and commit an act which would have appeared a most revolting murder ? Because he was commanded by God. Well, if a man were lifted up into the place of God, whatever that man might command to be done might be done, and he alone was the judge of what was temporal and what was spiritual ; and he (Dr. White) would like to know what was not spiritual if it would tend to the advancement of the Romish system. The very last vestige of liberty was annihilated by the papal dogma of infallibility. The meeting had no doubt seen an account of an archbishop in America being poisoned by the sacramental wine. Well, if the Romish doctrine was correct, that wine was no longer poison, but the very body and blood of the living God. Then they said that this sacrament was to be taken fasting. Did any one ever hear of such a direct and simple perversion of Scripture ? 'As they were eating, he took the bread and gave thanks and brake it,' were the words of the old Book ; as if the blessed Lord intended by anticipation to condemn these absurd and blasphemous doctrines. He could not sit down without saying a word on a subject of which his heart for upwards of a quarter of a century had been very full : the lamentable divisions that there were among Protestants, and the necessity that there was at all times, but more particularly at the present time, for all who held the truths of the old Book and revered the memory of those noble men who on the scaffold and at the stake were the honoured instruments of God in handing down to us the principles that had made England great, glorious, and free, to stand by the Protestant faith. Both he and they had an interest in it. It was all very well for Churchmen and Nonconformists to raise up their little differences, but he would like to know what difference the Romish Church would make if it only had the power ? They had seen that forms of government could bring people from the east and the west together. The Pan-Anglican Synod was held some time ago, and a Presbyterian Conference was to be held to gather the people from all the ends of the earth together. Forms of government could bring men together, and the absence of principle could bring men together. He would ask, Could not the glorious principles of Protestantism bring them together—those principles that, as had been so well stated that evening, embodied not merely a negative theology, but a distinct, positive, and living Christianity ? At the Day of Judgment the Master would not ask us, and we should never think of asking each other, with what section of the Saviour's Church we had been connected. We were bought by the same blood, loved the same Saviour, held the same truth, and each believed his own distinct system to be the best. Then why should not each with all his energy and power pursue his own convictions to the utmost, but at the same time, as we must live and live for ever together in heaven, let them live and labour, and if need be suffer,

together on earth? Grace did not seem, as yet at all events, to have drawn us together; but the time might come when trial and persecution and difficulty would drive us together.

Mr. Sheriff East commended the principles on which the Institution was established, and said he should be very happy to put himself down as an annual subscriber to the amount of five guineas.

Dr. BADENOCH said, I think we have great reason to be thankful for the proceedings of our meeting so far. We have in the chair not a new friend, but an old friend. He has been a contributor to our prizes time after time, either through Dr. Maguire or through myself; and to-night it will be peculiarly interesting to the fortunate young friend who gets the prize to know that the first prize to the City Class is given by our chairman. Besides the official representative of the City in Mr. Sheriff East, we have in our chairman a gentleman who holds one of the proudest positions among the citizens of London. He is at the head of one of the largest and best educational institutions in the whole kingdom. Besides that, we have got an admirable statement from him, and it is scarcely necessary for me to read any statement as to the working of the Institute after he has gone so far in explaining to those who are unacquainted with our work what our work really is. The society is rather unique in its object: it stands almost alone in the aim it has in view. It is the only national institution whose special end is to give to the rising generation a careful and systematic training in the principles and history of the Reformation. We do this in a most painstaking and systematic manner. We have never seen any cause for altering the system that was established ten years ago in the old London Coffee House. We select eminent men to deliver lectures. After those lectures crucial examination is gone through, either by writing, as we have heard from our chairman, or by oral examination if the class be composed of working men. If a class, as is sometimes the case, be composed of boys or girls, it is conducted either by the mistress or master of a school or by one of our young men who have been successful in gaining a prize. In the case of boys we do not exact a written examination, but a very severe oral examination. You will have to-night in the presentation of those prizes a specimen of those boys who have gained prizes in a particular school. You will, however, allow me to read a general statement, as we have always been accustomed to do. It contains a short general outline of the operations of the Institute:—

‘In giving a general sketch of the proceedings of the Institute during the past twelve months, we refrain from referring to what has been done under our Parliamentary department, as that does not strictly lie within the object of our present meeting. I may, however, say, that several questions of very great importance to the country have engaged our attention. We have also had to attend to cases of a very painful nature, arising from the attempts, unhappily too often successful, of the Ritualists and Romanists to ensnare members of families, especially the female portion. From the nature of the circumstances we cannot give details to the public; but all such cases show the great importance of an organization such as the Protestant Educational Institute.

'The spreading of error is taking place in all ranks of life, from the highest to the lowest. We find this confirmed by the *City Mission Magazine* for the present month. The Mission agent says,—

"I am grieved to say that Ritualism has been making rapid strides, and its insidious poison has been instilled into numbers. The churches on my district are tainted with it, and the worship in them is decidedly different to that described by Him who said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." I have frequently been compelled to speak very plainly to the people on this subject, as I have repeatedly found an inclination on their part to think there is something especially pleasing to God in rich stained-glass windows, beautiful dresses, fragrant incense, splendid music, intoning, &c. It is a most lamentable fact that the religion of sight and sound is making the most desperate endeavours to supersede that heart-felt spiritual worship that alone can be acceptable unto the King of kings and Lord of lords. It is surprising what efforts the disguised Popish party are making to entrap the people. The "fathers" and "sisters" are continually on the watch to lure the people from the simple statements and truths of God's Word into the traditions, rites, and ceremonies of what they wrongly denominate "Mother Church.""

'A respected minister of one of our Midland towns, who has been constructing a class, writes a few days ago: "We need it (that is, our system of training) here, with four Ritualist clergymen, two sisters of mercy, a warden of the Confraternity of the Blessed Sacrament, and all the wealth and influence of the neighbourhood at their disposal."

'We may also refer to the extensive efforts which we made last autumn to call the attention of ministers of the various Protestant denominations of Great Britain and Ireland, to the importance of taking advantage of the circumstance of the fifth of November falling upon a Sunday; by preaching special sermons and delivering addresses on the nature, designs, and progress of Romanism; and by reminding the people of the great deliverances vouchsafed to us as a nation, from Papal tyranny and arbitrary power, by means of which our civil and religious liberties were secured, and of the necessity, in view of widespread apostasy and peril to our Protestant religion and liberties, for humiliation, repentance, prayer, and increased effort. We supplied statistics and other information, including a map showing the number and distribution of Romish churches, schools, and other institutions in England, Scotland, and Wales, to 10,000 ministers. This effort was eminently successful. Many sermons were both delivered and published either in a separate form or in newspapers, and thus a large amount of information was conveyed to the general public. Special tracts and cards were also very widely circulated in Sunday schools.

'The organization of Protestant educational classes has been vigorously prosecuted. We have endeavoured to establish these classes either in important educational centres such as Oxford, or in connexion with colleges and middle-class schools; also in large towns where Romanism and Ritualism are exerting their influence; and in such towns as have not hitherto had the benefit of our classes. The number of students during the past year has been about 4,000, and the total number since the commencement of our operations is 38,762. Considering

the many difficulties we have had to overcome in carrying out this work, and the superior training given, this is a very encouraging result. Our travelling and organizing agents have also visited all the principal towns in the country with the view of exciting interest in Protestant work, and arranging for classes wherever practicable. Besides this direct educational teaching, a very large number of hand-books and other standard volumes on the subjects of our lectures have been circulated, as well as an immense quantity of pamphlets and tracts. There are proposals now under consideration for largely developing this department of our work; amongst others a cheap and popular reply to Cobbett's so-called History of the Reformation. It is surprising to find that this large amount of work is done with such a small income. Formerly our financial year ended on the 30th April; but it will henceforth end on the 31st December. Our published balance-sheet, therefore, closes at the 31st December last—being for eight months. Our income for that period was 1431*l.*, and our expenditure 1597*l.* 17*s.* and we have still outstanding liabilities arising from our extensive operations in several towns where the amount of income to defray local expenses was not realised as anticipated or promised.

‘Preliminary difficulties and prejudices are now in a great measure overcome. There is no limit, except the want of funds, to our efforts for giving to the country a systematic training in these all-important subjects, and which the necessities of our times imperatively demand. Every facility is now afforded us for establishing these classes in the most economical manner through the co-operation of friends in the respective localities, by placing their churches, collegiate institutions, and schools at our disposal. Such a work as this demands a largely increased income, and while thousands are readily collected in this Protestant country to undo the work of the Reformation, it is grieving to reflect how deficient are the means placed at the disposal of those seeking to neutralise the mischief, and striving to maintain the truth of God and liberty of conscience handed down to us by our ancestors, and which has made “this Protestant kingdom” the refuge and the home of civil and religious freedom.

‘Bishop Waldegrave has truly observed, “Rome is labouring with redoubled effort for the subjugation of Britain:” and Canon Melville has left us his warning:—“Make peace, if you will, with Popery; receive it into your senate; shrine it in your churches; plant it in your hearts. But be ye certain, as certain as that there is a heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.”’

Dr. MAGUIRE then delivered the prizes, explaining to the meeting the progress the Institute had made, and pointing out the particular excellence of each of the successful competitors.

I. CITY CLASS, held in St. STEPHEN'S CHURCH, WALBROOK.

- 1st Prize, £10—James S. West (Inland Revenue Office).
- 2nd Prize, £5—John W. Earl, Umbrella Cutter, &c.
- 3rd Prize (A), £5—Victoria Burnett.
- 3rd Prize (B), £5—John E. Taylor, Assistant Tutor.
- 5th Prize, £3—John Bennett, Railway Clerk.
- 6th Prize, £2—Fred. H. Watkins, Scholar.
- 7th Prize, £1—John Neidermann, City Missionary.

Prizes of Books were also awarded to George Birks (Clerk), Madlle. Henriette Vassily (French Governess), John H. Starky (Clerk), George P. Earl (Clerk), Marie L. Lea (Music Governess), Thomas Denham (Assistant Master), Frederick Pickering (Clerk), Elizabeth Woodley, Frederick W. Eyre (Pupil Teacher), C. K. Eley (Telegraph Clerk), Theodore F. Newton (Warehousman), Harry Woodgate (Traveller), Ada F. Windle, Alice S. Jackson.

Special Prizes were also awarded to James Boobyer, Adelaide Burnett, Percy W. D. Brockman, and Walter R. Watts.

II. WEST END CLASS, held in St. MATTHEW'S CHURCH, HAMMER-SMITH.

- 1st Prize, £4—Hudson Stuck.
- 2nd Prize, £3—Sarah Bellingham, Governess.
- 3rd Prize, £2—Charlotte Prince.
- 4th Prize, £1—Annie M. C. Walmsley.

Prizes of Books awarded to Eleanor G. Brown, Joseph A. Graham (Clerk), Mrs. M. J. Tilsley, and Christopher Hatton (Clerk).

III. GLOUCESTER HOUSE SCHOOL, CLAPHAM (conducted by Miss HENDERSON).—Book Prizes to Percy Brockman, Vivien Brockman, Benjamin Ellerton, David Brockman, Howden Brockman, and Elliott Brockman.

The Rev. W. WINDLE said that he had but a few words to address to the meeting, seeing that the time had been moving on very fast. They had heard some admirable addresses that evening, particularly that from Prof. Birks, who had in a very lucid way explained the principles of Protestantism; and those who had read his writings must have recognised in his speech the same wonderful flow of language and aptness of expression which distinguished his works. The Chairman, too, had made some valuable observations; and one very important one that struck him (Mr. Windle) was that he (the Chairman) did not know where the good performed by this Institute would end. That was past our knowing; and it was simply for us to use means, and if they were employed in a good cause, we might fairly trust that God would so overrule them as to conduce to a profitable result. It had been a great pleasure to him to place the church of St. Stephen's, Walbrook, at the disposal of the Society for another course of lectures, and there had been there a very full attendance. The result in the prizes gained had shown how many persons came with a view of obtaining information, and not only so, but with a view of retaining that information, and using it whenever occasion served.

The Rev. JOHN RICHARDSON said he had a special pleasure in being present to-night because it was his privilege some years ago to conduct a class in a large provincial town very much on the lines on which the classes of this institution were founded. His class con-

sisted of 111, and of them 75 passed the examination; and as an instance of the beneficent results which flowed from such classes he would remark that the young man who took the 5*l*. prize developed first of all into a godly man, next into a godly minister, and was now labouring in Surrey, where he conducted one of these classes. He would say with the philosopher Bacon, 'Reading makes a full man, conference a ready man, and writing an exact man;' therefore he said to them, Read so that you may acquire knowledge, discuss so that you may be ready to use the knowledge and science which you have acquired, and write so that you may acquire exactness of expression. When they were dealing with Rome they would require to be armed at all points. They were told that the trumpet must give forth no uncertain sound; and as there must be no peace with Rome until Rome made peace with God, we must be ever ready for battle, and always with our weapons ready. In other language he would say let reading and conference and writing stand for the note of alarm, the note of assembly, and the note of advance; and he would say to them take up the cross and go forward in the face of every one in the firm belief that fighting in God's cause His blessing will rest upon you.

The CHAIRMAN stated that he had read a letter from the Rev. James Fleming regretting that he was unable to be present to-night.

Dr. MACKIE moved the thanks of the meeting to the Chairman and to the various speakers. He referred to the great importance of the work carried on by the Institute. The maintenance of Protestantism concerned every inhabitant in this free country, and if he would be allowed to alter a text of Scripture he would say, 'Protestantism exalteth a nation, but Popery is a reproach to any people.'

Dr. OGLE seconded the motion, which was carried by acclamation.

The CHAIRMAN having acknowledged the compliment, the meeting terminated by singing the doxology and pronouncing the benediction.

### Three Anniversaries.

JOHN WYCLIFFE, 1377; WILLIAM CAXTON, 1477; PIUS IX., 1877.

THREE dates—three links, unsevered though apart,  
On Time's long chain. It fills the brooding heart  
With thoughts that halt 'twixt hope and fear to mark  
This conflict of the Light against the Dark,  
Unchanging, and unending. WYCLIFFE's tongue  
And CAXTON's type; the fiery zeal that flung  
Truth's gage against all odds, the sober wit  
That gave the goddess wings, and bade her flit  
From cloister down to cottage, with the light  
Which, the more Popes would quench it, beamed more bright.  
The selfsame light—whose permeating glow  
From Lutterworth five hundred years ago  
Startled Pope, Prince, and Prelate with its gleam,  
And just a century later with a beam.



Of broad diffusiveness was winged to fly  
 Abroad from Westminster's old Almonry,—  
 Still leads our Vanguard legions, while, with fear  
 And wilful blindness smitten, in the rear  
 The lovers of the Darkness crouch, and curse  
 Those dauntless facers of the dawn. Perverse  
 And purblind Priestdom, ever slow to learn,  
 Why so persistently Light's blessing spurn?  
 Why try your policy of night again,  
 Foolish as fruitless, puerile as vain?  
 When did anathemas stay truth? As well  
 Essay with scourge to check the ocean's swell,  
 Or hold the dawn in fetters. GREGORY failed;  
 His fiery fulminations nought availed  
 Against the beacon-fire that WYCLIFFE raised—  
 From which a kindling brand soon brightly blazed  
 On every hearth in England. But what hope,  
 Born of the shadows, buoys *our* later Pope,  
 The kindly, age-worn man, whose Jubilee  
 E'en stubborn foes could wish that they were free  
 To celebrate in kindness? Yet o'er all  
 WYCLIFFE illumed this Pope would spread the pall  
 Of priestly obscuratation; freedom, faith  
 That freedom well might nurse nor suffer scaith,  
 Popular learning, free thought, liberty  
 To sacred books of winning access free,  
 These WYCLIFFE stood for, these stout CAXTON's press  
 Helped onward to a slow but sure success;  
 These PIUS and his guards e'en now would stay,  
 Invoking night at the full noon of day,  
 As did their predecessors at its dawn,  
 And cursing Wisdom's seed as Evil's spawn.  
 The jester, scabered at the saddening sight,  
 Sighs while he smiles; yet, loyal to the light,  
 Checking awhile the jingle of his mirth,  
 Before the sad-faced sage of Lutterworth—  
 An earlier LUTHER, born of British blood,  
 As keen as calmly wise, as brave as good—  
 Puts by his *bâton* that stout soul to greet,  
 And lays the laurel at JOHN WYCLIFFE's feet.

—Punch.

### Memorial to Sir Rowland Hill, the Post- Office Reformer.

WE desire to draw the attention of our readers to a proposal to erect a statue in Kidderminster, the birth-place of Sir R. Hill in memory of his efforts to secure the penny post and invention of postage stamps. The mayor, vicar, town clerk, and other leading inhabitants of Kidderminster have formed themselves into a committee to carry out the proposal. Subscriptions will be received by the honorary secretaries, Mr. James Morton, town-clerk, or Mr. A. W. Beale, Guildhall, Kidderminster, from whom also collecting cards may be obtained.

### Ultramontane Aspirations.

THE following important information appeared in *La Flandre Libérale* of May 31 last:

We published yesterday the extraordinary speech of the Papal Nuncio at Brussels to Messrs. Casier de Hemptinne and his friends. We see to-day in the Brussels *Courier* the epitome of a still more extraordinary allocution addressed by Monsig. Vannutelli to a deputation of Pontifical Zouaves. A veteran of Castelfidardo and Ancona, Captain Resimont, says the *Courier*, has presented to his Excellency, in the name of his comrades, an address of devotion in which 'he expresses with a truly military ardour, his hopes of soon seeing withdrawn the restraint now nearly seven years ago imposed upon them by their august chief's order to sheath their swords.'

Mgr. Vannutelli deigned to receive with most cordial satisfaction the expression of these sentiments. After showing that nothing could be so agreeable to Pope Pius as the homage of those who offered their lives for the maintenance of the rights of the Church, he proceeded to demonstrate that the actual state of the Roman question seemed to point to its developement in a way conformable to the wishes of the Pontifical Zouaves. The endeavours of the various governments to throw this question into the background of politics, and let it die out as it were in the same neglect in which they leave the Vicar of Jesus Christ, has had no other effect than to bring it more strongly into the mind of all. By the violation of right in its highest personification the rule of brute force has thrown Europe into the state of barbaric agitation in which we now see her, and the instinct of self-preservation is forcing her (Europe), whether or no she will, to seek a remedy which can only be found in the triumph of the Papacy.

'You can therefore legitimately anticipate (or fairly hope),' said his Excellency, 'that the time is near, when this triumph will again call for the help of your arms, and when you will be able to resume the fight you were compelled to defer.'

What do you say to this ambassador, who on Belgian soil, excites Belgians to take arms against another nation? Has not the Belgian Government some duties to perform in order to secure our neutrality?

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The *Weekly Register* (London) of 14th July, contains an article titled 'Italian Republicanism and the Future of Italy.' The writer states 'that, when the Catholic vote has been really organized (in Italy), the effects have been most satisfactory.' 'Two things are clear.' First, the strength of the Republican party is such that the throne of Victor Emmanuel is doomed. Secondly, the strength of the Catholic reaction is such that it ought not to be difficult in the event of a Republican movement to reply by a counter movement of the Catholics, and break up revolutionary Italy. . . . In the South undoubtedly the Catholic Royalist would, if they received the slightest aid from abroad, rise and assert the rights of Francis II. Once this step was taken the freedom of Rome would follow.'

## A Contrast.

## PROTESTANT WORSHIP.

We praise Thee, O God : we acknowledge Thee to be the Lord.

All the Earth doth worship Thee : the Father everlasting.

To Thee all Angels cry aloud : the heavens, and all the powers therein. •

To Thee Cherubin, and Seraphin : continually do cry.

Holy, Holy, Holy : Lord God of Sabaoth : heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee. The holy Church throughout all the world : doth acknowledge Thee.

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the Everlasting Son : of the Father.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : Thou didst open the kingdom of Heaven to all believers

Thou sittest at the right hand of God : in the glory of the Father.

We believe that Thou shalt come : to be our Judge.

We therefore pray Thee, help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints : in glory everlasting.

O Lord, save Thy people : and bless Thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify Thee ;

And we worship Thy name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let Thy mercy lighten upon us : as our trust is in Thee.

O Lord, in Thee have I trusted : let me never be confounded.

## ROMISH WORSHIP.

We praise thee, Mother of God ; we acknowledge thee to be Virgin Mary. All the earth doth worship thee.

It is thou whom all the angels, and all the archangels, all thrones, and all principalities, serve faithfully.

Thee all powers, all the virtues of the heavens, all dominions obey.

Thee all choirs, all cherubim and seraphim, assist in the exaltation of joy.

Thee every angelic creature proclaims with an unceasing voice.

Holy, holy, holy, Mary, the Mother of God, Mother and Virgin.

The heavens and the earth are full of the glorious majesty of the fruit of thy body.

The glorious choir of the Apostles praise thee in concert, as the Mother of the Creator.

Thee the army of the happy Martyrs, clad in white robes, glorify as the Mother of Christ.

Thee the glorious army of Confessors call the temple of the Trinity.

Thee the delightful choir of Virgins proclaim as the model of virginity and humility.

Thee all the celestial Court honours as its queen.

Thee the universal Church everywhere celebrates in its invocations.

Mother of the divine Majesty ; Honourable and true Mother of the King of heaven ;

Holy as well as mild and pious : Thou, the queen of angels.

Thou, the gate of paradise.

Thou, the ladder to the celestial kingdom and to glory

Thou, the ark of piety and grace.

Thou, the artery of mercy.

Thou, the temple and the sanctuary of the Holy Spirit.

Thou, the noble tabernacle of the blessed Trinity.

Thou, the mediatrix of God and of men ; thou, full of love to mortals ; thou, celestial illuminatrix.

Save thy people, O our Lady, to the end that we may be partakers of the heritage of thy Son ;

And conduct us and guard us for eternity.

Every day, O pious Virgin, we salute thee ;

And we would praise thee with the voice and with the heart to eternity.

Deign, O sweet Mary, now and ever, to keep us without sin.

Have pity on us, pious Queen ; have pity on us.

Let thy mercy be great upon us, because we have put our confidence in thee, Virgin Mary.

It is in thee, sweet Mary, that we hope ; defend us throughout eternity.

To thee is due praise, to thee is due empire, to thee is due power and glory, from generation to generation. Amen.

Translated from *Bonaventure*, by the Rev. Dr. CUMMING.  
Quoted in '*Glorias of Mary*,' &c.

## Notices of Books.

*Is the Book wrong? A Question for Sceptics.* By the REV. HELEY H. A. SMITH, Rector of Tansley, Author of *High Church*, &c. London: Bemrose and Sons.

Mr. Smith has done well to publish in a separate form the two admirable letters with corrections and additions which appeared in the *Record* newspaper, showing how the interpretation of scientific facts apparently in opposition to Scripture, by-and-by turns out to confirm Scripture as the knowledge of these facts advanced. Mr. Smith has given some striking illustrations showing the real position of the controversy between the opponents and maintainers of the inspiration of Scripture.

*The Ritualistic Conspiracy.* Eighth edition. Reprinted from *The Rock*, with additions and corrections. London: *Rock*, 128 Aldersgate Street, E.C.

This is a very useful manual, containing a list of names of the members of the 'Confraternity of the Blessed Sacrament,' the clerical members of the 'English Church Union,' the members of the 'Society of the Holy Cross,' and other information as to 'Guilds' and 'Confraternities.' Single copy post free, 3d. or six copies for 1s.

*From the Curate to the Convent.* Haughton and Co. Paternoster Row, London.

We rejoice to learn that this very interesting narrative written by 'A Churchman,' is largely appreciated. It details in a very graphic manner the various tactics of the Ritualistic priests to deceive the younger members of our families, while it states the truth as it is in Jesus in a clear and forcible manner. The object of the work is to warn mothers and daughters of the serious and widespread conspiracy, formed in almost every parish, to undermine and destroy our national Protestantism. We cannot too strongly recommend the work.

*Conformity to the World.* By the REV. CANON HOARE. Second edition. Hatchards: London.

The publishers have issued a second edition of this earnest and suggestive work, in a form both convenient and useful. The author treats from a Scriptural and spiritual standpoint, *Conformity to the World* on the part of the Christian—the general principles involved—the distinctions, to be narrowly watched, and observed, in dress, in society, in friends, and in amusements. The work will be found suggestive to heads of families, and young Christians exposed to the temptations and vanities of society.

*Inspiration: its Nature and Extent.* By the REV. E. HOARE, Vicar of Trinity, Tunbridge Wells. London: Hatchards.

We need scarcely say that this esteemed author holds steadfastly the orthodox view of inspiration of the sacred Scriptures, discusses with candour some of the popular difficulties, and distinguishes with clearness the divine and human element, as well as the combination of both, in the composition of the various books of the Bible. It is gratifying to find such treatises issuing from the press, in a cheap and convenient form, to meet the lax and unsatisfactory opinions of the present day.

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King, G. W.	0	10	0
Laisley, Miss	0	10	0
Lee, W. R.	1	1	0
Lowdell, Mrs.	0	10	0
Massey, Mrs.	0	10	0
Moseley, Rev. T.	1	1	0
Mullett, Capt.	0	10	0
Muspratt, Misses	0	13	0
Muspratt, H.	0	5	0
Olding, W.	1	1	0
Polhill, Mrs.	2	0	0
Ramsay, Mrs.	0	2	6
Sanders, Miss	2	0	0
Saunders, Misses	1	1	0
Soames, Mrs.	0	10	6
Smyth, Mrs.	2	0	0
Stevens, W.	0	1	0
Stewart, Miss	0	10	0
Sullivan, Rev. F.	0	10	0
Tibbits, Mrs.	0	6	0
Turnbull, N.	0	2	6
Walker, Misses	1	0	0

BRISTOL AND CLIFTON, per Mr. James Todd:—			
Allen, Mrs.	0	5	0
Austin, Mrs.	0	5	0
Austin, Miss	0	2	6
Biggs, J.	0	10	0
Bird, E. W.	0	10	0
Boyce, Rev. T. B.	0	10	0
Brigstock, Mrs.	0	10	6
Budgett, W. H.	0	10	0
Challicombe, Dr.	0	10	0
Challicombe, Miss	0	5	0
Cheshire, Miss	0	10	0
Clarke, Rev. T. H.	0	5	0
Clements, Miss	0	5	0
Clymer, C.	0	2	6
Clymer, J.	0	1	0
Clymer, Mrs.	0	2	6
Coleridge, Mrs.	0	3	0
Cuff, R. C.	1	0	0
Dix, T.	0	10	6
Evans, J. L.	1	0	0
Exley, J.	0	5	0
F. C. S.	1	1	0
Fayle, Mrs.	1	10	0
Fedden, W. J.	1	10	0
Fripp, Mrs.	1	1	0
Giberne, Major	0	5	0
Gould and Barnes, the Misses	1	1	0
Grace, H.	0	5	0
Grant, Miss	0	10	0
Grier, Miss	0	5	0
Hall, Misses	0	5	0
Hankins, Mrs.	0	10	0
Harris and Notley, Misses	0	5	0
Heywood, Rev. N.	0	10	0
Heywood, Misses	4	0	0
Hightett, Dr.	1	1	0
Horsley, Rev. E. L.	0	5	0
Hunt, Mrs.	0	5	0
Inaill, W.	0	10	0
Inskip, J.	2	0	0
James, Miss	0	2	0
Jordan, S.	0	10	0
Kettle, Mrs.	0	2	6
Lardy, Mrs.	1	0	0

BRISTOL AND CLIFTON, continued:—			
Longman, J.	0	10	0
Malthus, Mrs.	0	5	0
Marriott, Mrs.	0	10	6
Merrick, W.	0	10	0
Murch, Miss	0	10	0
Newbolt, Lieut.-Col.	1	0	0
Ormsby, Mrs.	0	5	0
Perry, Misses	1	0	0
Phippen, Misses	0	2	6
Poulden, Major (2 years)	1	0	0
Pye, Miss	0	2	6
Robinson, Rev. W. W.	0	5	0
Saville, Lieut.-Col.	1	1	0
Sealey, Miss	0	5	0
Sharp, G.	0	2	6
Shepherd, Mrs.	1	1	0
Smith, Miss	0	2	6
Spencer, Miss	1	1	0
Spurrier, W.	0	1	6
Thomas, Miss	0	10	0
Tucker, Rev. C.	2	2	0
Waddy, Mrs.	0	10	0
Wakefield, Mrs.	0	10	0
Walker, Rev. S. A.	0	10	0
Walton, Miss	0	3	0
Whitwell, M.	1	1	0
Wright, Miss	0	10	6

CALNE, per Mr. C. A. Gore:—			
Wilkins, Miss	0	2	6
CHARMINSTER, per Mr. C. A. Gore:—			
Slade, Miss	0	2	6
Spink, Miss	0	5	0

CHARMOUTH, per Mr. C. A. Gore:—			
Holly, G.	0	5	0
Norris, Dr.	0	2	6

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Bailey, Mrs.	1	0	0
Bartholomew, J. S.	0	10	0
Beattie, Dr.	0	10	0
Bell, W. M.	0	5	0
Budd, Gen.	1	0	0
Capel, Mrs.	1	0	0
Chamberlain, Rev. G. W.	0	10	0
De Ferrières, Baron	1	1	0
Dyson, A.	0	10	0
Gibson, Rev. C. E.	1	0	0
Griffiths, Rev. G. P.	0	10	6
Halliday, C.	0	10	0
Hawkins, Misses	0	10	0
Henry, Miss	1	0	0
Lloyd, Mrs. F. H.	0	10	0
Loch, Miss	1	1	0
Loch, Miss	1	0	0
Nichols, Mrs.	0	10	0
Paul, A.	0	10	0
Pool, Miss	0	10	0
Purdon, Miss	1	0	0
Robertson, Dr.	0	5	0
Roper, H.	0	5	0
Saunders, Rev. J. T. C.	1	1	0
Schreiber, Lieut.-Col.	0	10	0
Shalrick, Mrs.	1	0	0
Skillicorne, W. N.	1	0	0
Van Hagen, Mrs.	1	0	0
Voile, T.	0	10	6
Walker, Mrs.	1	0	0
Young, Col.	0	10	0

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Atkey, C. J.	0	10	0
Arnell, G.	0	5	0
Austin, J.	0	2	6
Ballard, A.	0	10	0
Ballard, Mrs.	0	10	0

## Contributions—continued.

	£ s. d.		£ s. d.		£ s. d.
<b>CRICKESTON, continued:—</b>		<b>EASTBOURNE, per Mr. G. Thomson:—</b>		<b>LONDON, continued:—</b>	
Cavill, Rev. G. ..	0 10 0	Adams, J. ..	0 10 0	Hadow, Mrs. ..	0 10 6
Drewitt, G. (2 years) ..	2 0 0	Baxter, Rev. A. J. ..	0 10 0	Hanson, S. ..	2 0 0
Duke, W. ..	0 5 0	Boileau, Mrs. ..	0 5 0	Harrison, Mrs. B. ..	1 1 0
Green, J. W. ..	0 10 0	Bradford, S. ..	0 5 0	Hatchard, S. ..	1 0 0
Malin, F. J. ..	0 10 0	Bravley, Misses ..	2 0 0	Hawkins, C. H. ..	0 5 0
Merrick, G. M. ..	0 1 0	E. M. ..	0 5 0	Hawkins, T. H. ..	0 5 0
Newlands, The Misses ..	0 10 0	Gilbert, D. ..	1 1 0	Hopkins, J. ..	0 10 0
Sales, J. C. ..	0 2 6	Gorringe, J. ..	1 1 0	Hodgson, H. W. ..	1 1 0
Sayers, J. ..	0 5 0	Phipps, Mrs. ..	1 1 0	Howell, B. ..	0 5 0
Turabull, M. ..	0 2 0	Pierpoint, Rev. R. W. ..	0 10 0	Innes, Miss ..	0 10 0
Wyatt, E. ..	0 10 0	Ray, C. ..	0 2 6	Johnson, T. ..	0 10 0
<b>CRICKESTON, per Mr. G. Thomson:—</b>		Thatcher, G. ..	0 10 0	Kerr, J. B. ..	0 10 0
Abbott, J. ..	0 2 6	Usill, Rev. J. H. ..	0 10 0	Kettle, J. O. ..	1 1 0
Bush, Rev. T. H. ..	0 2 6	<b>FAREHAM, per Mr. C. A. Gore:—</b>		Lewis, C. E., M.P. ..	1 0 0
Carpenter, W. ..	0 10 0	Abraham, E., and Son ..	0 2 6	Lewis, J. ..	2 2 0
Druitt, J. W. ..	0 10 0	Barney, S. ..	0 5 0	MacNicol, Mrs. ..	0 10 0
Green, J. ..	0 5 0	Burrell, Mrs. T. ..	0 10 0	M'Taggart, Mrs. ..	1 1 0
Gulliver, J. ..	0 5 0	Clarke, Miss ..	0 5 0	Morton, J. T. ..	2 2 0
Long, Miss ..	1 0 0	Dodge, A. ..	0 5 0	Niven, Rev. W. ..	1 0 0
Nash, Rev. Z. ..	0 10 0	<b>GLOUCESTER, per Mr. James Todd:—</b>		Norton, Mrs. ..	1 1 0
Newlyn, W. ..	0 2 6	Green, Mr. and Mrs. ..	1 0 0	Payne, Rev. W. R. ..	1 1 0
Newman, Mrs. ..	0 2 0	Green, W. ..	0 5 0	Peters, J. ..	2 2 0
Penruddock, Misses ..	2 0 0	Hooper, Miss ..	0 5 0	Picard, Dr. ..	0 10 0
Pike, A. ..	0 5 0	Jordan, B. ..	0 5 0	Proctor, R. Jun. ..	0 10 0
Sharp, R. D. ..	0 5 0	Kari, J. ..	0 5 0	Reese, Rev. Canon ..	1 0 0
Small, G. ..	0 5 0	Mareh, Miss ..	0 10 0	Sewell, Miss ..	0 2 0
Street, J. ..	0 10 0	Walsh, Miss ..	1 0 0	Stubbs, Rev. W. ..	0 5 0
Wheeler, H. ..	0 5 0	Waring, Misses, 1876 ..	1 10 0	Takker, Mrs. ..	0 2 6
<b>CRICKESTON, per Mr. C. A. Gore:—</b>		" 1877 ..	1 10 0	Todd and Proctor ..	1 1 0
Anderson, R. A. ..	0 10 0	<b>HEREFORD, per Mr. G. Thomson:—</b>		Turnbull, R. T. ..	1 1 0
Brewin, R. ..	0 10 0	Bransdon, C. ..	0 6 0	Woodhouse, J. A. ..	1 1 0
Mullins, R. ..	1 0 0	Davies, T. ..	0 2 6	<b>LYME REGIS, per Mr. C. A. Gore:—</b>	
<b>CLINT, per Mr. G. Thomson:—</b>		Day, E. ..	0 10 0	Atkins, Mrs. ..	0 2 6
Boucher, Mrs. ..	0 10 0	Evans, W. ..	0 2 6	Tucker, Mrs. ..	0 2 6
Durant, Miss ..	1 10 0	Kirwood, Rev. G. H. (2 years) ..	0 10 0	<b>LYMINGTON, per Mr. G. Thomson:—</b>	
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<b>CREWKERNE, per Mr. C. A. Gore:—</b>		Stead, W. ..	0 10 0	Jonvey, G. ..	0 5 0
Bird, Mr. ..	0 10 0	Venn, Rev. J. ..	1 0 0	Maturin, Rev. B. ..	0 2 6
James, Miss ..	1 0 0	Walmsley, E. ..	0 2 6	<b>MALVERN, per Mr. G. Thomson:—</b>	
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Sparks, W. ..	0 10 0	<b>LEWES, per Mr. G. Thomson:—</b>		Beckwith, Miss ..	0 5 0
Summers, G. ..	0 2 6	Blaker, M. S. ..	0 5 0	Bromley, Misses ..	0 5 0
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Brindley, B. ..	0 5 0	Lee, Miss ..	0 2 6	Chance, E. ..	1 1 0
Frost, G. ..	0 5 0	Lloyd, J. ..	0 10 0	Cordaux, Mrs. ..	0 10 0
Macklin, Mrs. ..	0 10 0	Littman, J. ..	0 10 0	<b>COXWELL, per Mr. G. Thomson:—</b>	
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<b>DEVIZES, per Mr. C. A. Gore:—</b>		Morris, E. ..	0 10 0	Davenport, Rev. F. W. ..	0 5 0
Austil, E. B. ..	0 10 0	Pannett, W. and W. ..	0 2 6	Davis, G. ..	0 2 6
Ferris, J. ..	0 2 6	Parsons, C. ..	0 5 0	Flek, Mrs. ..	1 1 0
Sloper, G. E. ..	0 10 0	<b>LONDON, per Mr. C. A. Gore:—</b>		George, Mrs. G. T. ..	0 5 0
<b>DORCHESTER, per Mr. C. A. Gore:—</b>		Adam and Broughton ..	1 1 0	Hinton, C. F. ..	0 2 6
Andrews, G. T. ..	0 5 0	Adams, J. ..	1 1 0	Lambert, Miss E. ..	0 5 0
Beach, J. ..	0 5 0	Allen, J. ..	0 5 0	Nash, G. ..	0 5 0
Bedloe, Mrs. ..	0 2 6	Austin, F. ..	1 1 0	Notz, J. ..	1 0 0
Churchill, Miss ..	0 10 0	Baillie, N. E. H. ..	1 1 0	Palmer, Miss ..	0 2 6
Dixon, Mr. ..	0 2 6	Baker, Rev. W. ..	0 5 0	Price, Miss ..	0 5 0
Durden, W. ..	0 5 0	Balance, Miss ..	0 10 0	Richardson, Rev. A. S. ..	0 5 0
Hogg, B. A. ..	0 2 6	Barnes, Mrs. ..	1 1 0	Sma-t, Mrs. ..	0 2 6
Laurence, T. P. D. ..	0 3 0	Bray, A. J. ..	0 10 0	Sparkes, W. ..	0 10 0
Ponnoy, W. ..	0 2 6	Campion, J. ..	0 5 0	Story, Miss ..	0 5 0
Steele, E. ..	0 5 0	Carpenter, Rev. W. ..	0 10 0	Weir, Dr. ..	0 5 0
Smith, Rev. R. ..	0 5 0	Clemons, Gen. ..	1 1 0	<b>NOTTINGHAM, per Mr. S. M'Connell:—</b>	
<b>DOVER, per Mr. C. A. Gore:—</b>		Clements, W. ..	1 1 0	A Friend ..	0 2 6
Anderson, J. ..	0 5 0	Chase, Rev. C. S. ..	0 10 0	Allen, Mrs. ..	0 2 6
Barker, H. G. ..	0 2 6	Dalrymple, Mrs. ..	0 5 0	Beck, W. Alcock ..	0 10 0
Boyle, Lady Sarah ..	1 0 0	Descou, Mrs. C. ..	1 1 0	Beckitt, O. ..	0 2 6
Fearnley, T. ..	0 10 0	Elliott, J. H. ..	1 1 0	Bradshaw, Job ..	0 10 0
Flashman, G. ..	0 5 0	Engall, Dr. ..	0 10 0	Buttrum, G. H. ..	0 10 0
Graham, Major-Gen. ..	1 0 0	Fleming, Miss ..	2 0 0	Chambers, Mrs. ..	0 10 0
Graham, Mrs. ..	0 10 0	Freemantle, Hon. the ..	0 10 0	Cropper, Mrs. ..	0 5 0
Griffiths, W. ..	0 2 6	Rev. W. H. ..	0 10 0	Curzon, Miss ..	0 10 0
Hyde, Mrs. ..	0 5 0	Gibbs, Rev. W. ..	0 5 0	<b>donation</b>	
		Glen, Dr. ..	1 0 0	Enfield, Mrs. ..	0 10 0
				Fletcher, Mrs. ..	0 2 6
				Hardy, Mrs. ..	0 2 6

**Contributions—continued.**

£ s. d.		£ s. d.		£ s. d.	
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Potter, M. . . .	0 5 0	Tennant, Bros. . . .	1 0 0	Hambly, Miss . . .	0 10 0
Rayner, Miss . . .	0 10 0	Thomas, H. . . .	0 10 0	donation . . .	0 10 0
Senior, Rev. W. . . .	0 5 0	Wardlaw, Mrs. . . .	0 10 0	Herriman, R. . . .	0 10 0
Smith, Rev. J. A. . . .	0 10 6	White, F. . . .	0 5 0	Maynard, Messrs. . . .	0 10 0
Thornton, H. . . .	0 10 0	Wilson, H. . . .	1 0 0	Pinchard, J. H. B. . . .	0 10 0
White, Dr. . . .	0 5 0	Wilson, T. . . .	1 0 0	Pinchard, W. P. . . .	0 5 0
Wright, F. . . .	0 10 0	Witty, Rev. J. F. . . .	0 5 0	Prince, J. . . .	1 0 0
Wright, H. S. . . .	0 10 0			Rawlson, W. . . .	0 10 0
Wright, Miss . . .	1 0 0			Sibley, Mr. and Mrs. . . .	2 2 0
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Grain, A. . . .	0 5 0	Benthall, E. . . .	0 6 6	Rev. W. Slator . . .	2 2 0
		Chandler, B. . . .	0 2 6	Wilkinson, Rev. S. . . .	0 5 0
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Blaiss, Rev. G. . . .	1 0 0	Cox, Miss . . .	0 1 0		
Blaiss, Misses . . .	1 0 0	Dingley and Sons . . .	0 2 6	TROWBRIDGE, per Mr. C. A. Gore:—	
		Grimes, E. . . .	0 2 6	Dick, W. B. . . .	0 5 0
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Storie, Miss . . .	1 0 0	Henning, Rev. E. N. . . .	0 2 6	Maddock, Rev. P. E. . . .	0 5 0
		Lyon, Rev. W. H. . . .	0 5 0		
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Andrews, T. . . .	0 10 0	Williams, Dr. . . .	0 2 6	Bagley, E. . . .	0 6 0
Lush, J. . . .	0 10 0			Graves, Rev. T. . . .	0 5 0
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		Cashman, Miss . . .	0 5 0	Parker, Rev. E. . . .	0 5 0
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Fowler, Lady H. . . .	1 0 0	for classes . . .	0 10 0	Russell, T. E. . . .	0 5 0
Giles, W. H. . . .	0 5 0	Ward, Lieut.-Col. . . .	0 10 0	Wellafoed, G. B. . . .	0 5 0
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Wicker, W. . . .	0 10 0			Brett, Miss . . .	0 5 0
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Brown, T. . . .	0 5 0	Baldry, Rev. F. . . .	0 10 0	Forster, Mrs. . . .	0 2 0
Gilbert, T. . . .	0 10 0	Batt, C. J. . . .	0 5 0	Garland, Rev. A. G. . . .	0 10 0
Lee, C. M. . . .	0 10 0	Binsted, C. B. . . .	0 10 0	Hooper, Rev. W. N. . . .	1 1 0
Pain, Mrs. . . .	0 10 0	Cooper, A. . . .	0 5 0	Lambert, Mrs. . . .	0 5 0
Simpser, E. . . .	1 0 0	Edmunds, W. . . .	0 10 0	Sealy, Rev. W. G. . . .	0 10 0
Ware, E. . . .	0 5 0	Langley, Major-Gen. . . .	1 0 0		
Young, G. L. . . .	0 2 6	Martin, Rev. J. C. . . .	1 1 0	WIMBORNE, per Mr. C. A. Gore:—	
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Barnes, E. A. . . .	0 5 0	Roberts, Mrs. . . .	0 5 0		
Barnes, G. . . .	0 5 0	Stokes, Mrs. H. . . .	0 5 0	WORCESTER, per Mr. G. Thomson:—	
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Fricker, W. H. . . .	0 2 6	Vickery, T. H. . . .	0 5 0	Binyon, Mrs. . . .	1 0 0
Mullett, T. . . .	0 3 0			Charness, Mrs. . . .	2 0 0
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		D'Arcy, Rev. A. . . .	0 5 0	Stallard, J. . . .	0 2 6
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Austin and Dodson . . .	1 0 0	Wilkinson, Rev. J. . . .	0 5 0	Woottan, Mrs. . . .	0 2 6
Blakeney, Rev. Canon . . .	0 10 6				
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Colley, F. W. . . .	0 10 6	Morris, A. P. . . .	0 10 0	Graham, T. G. . . .	3 0 0
Colley, J. . . .	0 10 6			Poynder, Rev. R. . . .	1 1 0
Crosland, J. . . .	0 5 0	SWINDON, per Mr. C. A. Gore:—		Stocker, Miss . . .	0 10 0
Ellis, J. D. . . .	0 10 0	Brown, W. . . .	0 10 0	Wainwright, Miss . . .	0 5 0
Hibbert, J. . . .	0 10 6	Godwin, J. . . .	0 2 6		
James, J. . . .	0 10 6	Greenaway, W. . . .	0 2 6	YEOVIL, per Mr. C. A. Gore:—	
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Marsh, T. . . .	0 10 0			Curtis, J. . . .	0 2 6
Newman, Rev. E. . . .	0 10 0	TAUNTON, per Mr. James Todd:—		Ewens, R. . . .	0 5 0
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Reed, Mrs. . . .	0 5 0	Barnack, R. . . .	0 10 0	Harbin, G. . . .	0 5 0
Roberts, T. . . .	1 1 0	Blake, Mrs. . . .	0 10 0	Hughes, Mrs. . . .	0 2 6
Rodgers, H. . . .	0 10 0	Dyke, Miss . . .	0 10 0	Lydiatt, W. . . .	0 3 0
Sandford, Rev. G. . . .	0 10 0	Fiske, T. . . .	0 10 0	Monk, H. . . .	0 2 6
Sellers, J. . . .	0 10 0	French, H. . . .	0 5 0	Rolls, S. . . .	0 2 6
Sharmam, G. W. . . .	1 1 0	Gibson, J. . . .	0 10 0	Tomkyns . . .	0 5 0
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